

THE CHINESE RECORDER.

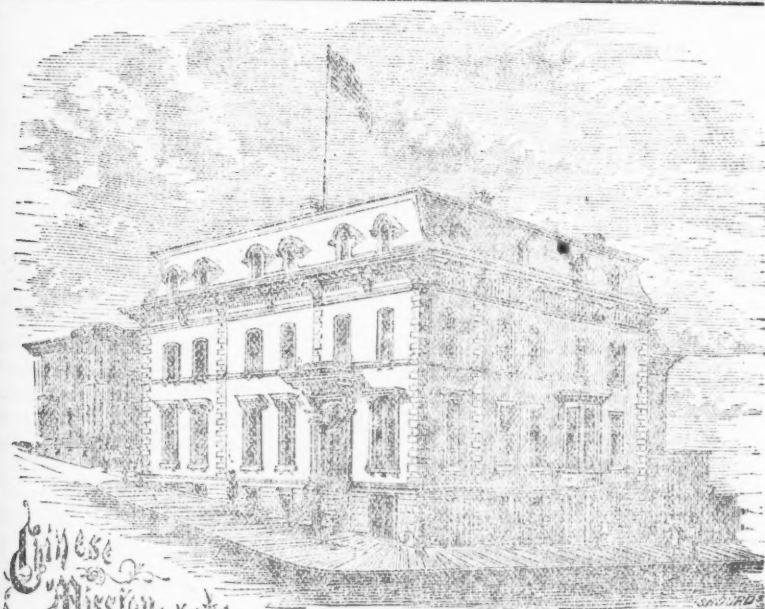
AND

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Chinese Mission Institute

CHINESE MISSION HOUSE OF
THE M. E. CHURCH.

916 Washington St. San Francisco.

REV. O. GIBSON, Superintendent.
REV. I. BOPKINS, Teacher.
REV. H. SING ME, do.
MISS S. A. BARR, do.
MISS M. A. SALISBURY, do.

This School is for the especial purpose of educating the Chinese and Japanese who come to America.

The school is opened day and evening, and is in charge of Rev. O. Gibson, formerly of Foochow, assisted by a number of competent and experienced teachers. Chinese boys and young men can here acquire a good education in the English language. Tuition, one dollar per month. Board and lodgings can be obtained at Chinese Houses for \$8.00 to \$12.00 per month.

Chinese gentlemen wishing to educate their sons in America will do well to send them to this school, and place them in Mr. Gibson's care.

是啓者今有大美國美以美聖會在舊金山
圖爲華人新建三層大書院壹座內有數位
即爲華人新晚教華人讀英文英語及大小
美明師早晚教華人讀英文英語及大小
華學與夫天文地理格物等每生徒每月修
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院子姪到大美國習學者請移
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舊書院立近華人所聚止之地在是處寄膳
金設備每人每月可用捌員或拾貳員而已
大清辛未年正月日
方地山金舊在院子書華美即是
華美書院監司喇喇順啟

THE MANUFACTURE OF TEA.

BY A. W. G. R.

The process is of course varied, according to the kind to be produced. But I may first remark, that either Black or Green may be made from the same plant; although no doubt the *Thea Bohea* produces the best black, and the *Thea viridis* the best green. But all the varieties of Tea are produced, by the different modes of manufacture.

Black Teas.—Congou, called by the Chinese Hung-ch'ha, is by far the most important kind exported. It is manufactured exclusively for foreign demand. The leaves on being gathered, are exposed to the air, spread out on large Bamboo trays; for about twelve hours,—in this province, but I believe for a longer period in Hüh-pih.—They are then shaken, and tossed about for some time, and then left in heaps exposed to the air, for one or two hours.

They are then rolled in balls, as large as can be well managed by the hands, and the sap is pressed out in this process. The leaves are then shaken out, leaf by leaf, and the first firing is given. This is done in the ordinary Chinese cooking pan, (or one of similar shape) over a brisk wood fire, for five to ten minutes, the leaves being kept stirred to prevent their burning.

The process described in the last paragraph is repeated, a little longer time being given to it in the repetition.

The leaves are now put one side in baskets or bags until a sufficient quantity has been collected for the subsequent processes,—that is, if the grower is also the manufacturer. But usually, the grower conducts the manufacture to this stage, and then takes the leaf to the market, and there disposes of it to the manufacturer.

The subsequent process is repeated as many times as is considered requisite; the firing, or rather smoking with charcoal fumes, being alternated with winnowing, sifting, picking, and rolling. This rolling however is not, like the first, accompanied by pressure to drive out the sap; but is simply to cause the leaves, before they become too dry, to acquire a tendency to twist in one direction. They are not, therefore, rolled into balls, but only rolled in the hands by the workman employed in sifting. Between the different dryings the Teas are winnowed by a hand machine into three or four qualities; dust; what is called in the trade, "fannings," (being the very small light flat leaves); the leaves which have not taken much of the twist; and the close twisted, and therefore heavy, leaf of fine Congou.

Picking is also performed between the different dryings. Women and children are employed in this operation. A certain portion is weighed out to each, and on her having completed the job; putting the stalks, (or as the Chinese call them the "bones,") in one little basket, the inferior leaves in another, leaving the good leaf on the tray, she presents her work to the overseer; who either rejects it, when it is returned to her, and she has to amend it; or else, if approved, he gives her a ticket, and at the close of the day's labors, she presents her tickets to the Cashier, who pays her accordingly. I have seen as many as six, or even more, tickets, presented at the close of the day, while others who had been idle, or were not so skilful, had only three or four to present.

The drying process is conducted as follows. The pans containing the charcoal, are firmly built in with clay, on the floor. The charcoal is heated to a red heat, and then covered with ashes. A tubular basket (open at each end), shaped like an

hour-glass, except that the contraction in the centre is very slight, is now placed over each pan of charcoal. On the contracted centre a woven bamboo tray, with Tea leaves to the depth of about two inches, is placed: the interstices of the tray allowing the charcoal fumes to ascend freely. Five to ten minutes is sufficient for each drying.

The Tea having been sufficiently picked, the last drying is now gone through. The leaves are placed on the trays to a depth of 4 to 6 inches, and dried over the charcoal pans, until sufficiently cured. The workman, however, occasionally takes the baskets off the fire, to stir the Tea, and, having shaken any dust from them, replaces them. The Tea is then packed while still warm: a certain number of cattles being weighed for each chest.

Souchong is prepared in very much the same way as Congou, but less of the sap is squeezed out, and the Tea is not dried so much over the charcoal pans.

Properly speaking Congou and Souchong are the *only* black Teas. Oolong, Pekoe and Scented Teas are rather Green than Black, as an inspection of the infused leaf will immediately prove.

In manufacturing the *Oolong* of commerce, the process of exposure to the air is omitted: otherwise, the preparation is the same as for Souchong, though with rather less charcoal drying.

Pekoe consists of the young leaf buds, and is prepared in precisely the same way, but with only one, very short, charcoal drying: immediately after which, the Tea is packed while hot.

Scented Teas.—The first part of the process is the same as for Oolong. At the first charcoal firing, the flowers of (Choo-lan) *Chloranthus* inconspicuous, having been dampened, are mixed with the Tea; and then

the charcoal drying is commenced, and the Tea is left over the pans until all the extraneous moisture has been thoroughly steamed out: when it is taken off, and the Choolan flowers carefully sifted out. The drying, picking, sifting, and winnowing, is then conducted as for Congou, but before the last drying, the Tea is mixed with the Motlee flowers (*Jasminum Gambae*), which are sifted out just before the Tea is packed.

The Motlee and Choo-lan are the flowers generally used, but when these are scarce the *Ki-chaou-san* (another species of *Chloranthus*) is substituted for the Choo-lan, and a variety of flowers for the Motlee:—*Su-hing* (*Jasminum officinale*) *Yé-san* (*Aglaia*) &c.

The distinction between Scented Orange Pekoe, and Scented Caper, is only, that the first consists of the usual twisted leaf, and the second, of the leaves that twist into the form of little pellets.

The other kinds of Black Tea, are not of sufficient importance, to deserve detailed notice; except, for its curiosity, the true Oolong (*Wu-lung* or black dragon Tea) of the Chinese. This is fired for a few minutes, immediately after gathering; then very carefully picked, and packed in papers without being again fired; but the papers are now carefully baked, by which means, the full aroma of the Tea is preserved. This is sold at from \$1 to \$2 per lb. It will keep for three years.

Green Teas. The leaves are roasted over a brisk wood fire, directly after they are gathered, in pans, precisely similar in shape to, though rather larger than, the common Chinese cooking pan, and kept stirred by the workman, each of whom attends to two pans. They are then rolled, and the roasting and rolling is repeated. The first time the roasting is only a few minutes; the second

time, however, it is continued for one or two hours. Green Teas are picked in the same way as black Teas, and by winnowing, and sifting, divided into the different sorts known in commerce. The common kinds are fired once after this separation, but the better kinds, (formed from the younger leaf which twists more closely than the older), are fired three or four times.

The coloring matter, consisting of Gypsum and Prussian blue, with a little turmeric, is thrown into the pans during the later firings, and as the workman stirs the Tea, it adheres to the surface, and coats it with a brighter tint than the dull yellowish green which the Tea would otherwise exhibit. It is a mistake, to suppose that the coloring is put on exclusively for the foreign market.—When I arrived in Foochow in 1854, the Chinese manufactured Green Teas for exportation to Tientsin, and invariably colored them very highly; more so, than was suitable for foreign demand.

The "Chops" or parcels (containing all kinds of Green Teas) are of various sizes. Moyune Teas consist of three to seven hundred half-chests; Fi-chow or Hwuy-chow, and Yowning or Hew-ning Teas, contain usually eight to twelve hundred; while the fine Tun-kai Teas, contain fifteen hundred to two thousand.

Taking one of this kind, as a specimen, we shall probably find,

Six Gunpowders.....	Small round leaf.
Four Imperials.....	Large round leaf.
Five Young Hysons.....	Small twisted leaf.
Three Hysons.....	Large twisted leaf.
Two Twankys.....	Inferior Hyson.
One Skin.....	(Flat and coarse) (round leaves.)

The smaller chops divide in the same manner but there are not so many qualities of the first four sorts.

SELECTING AND TRAINING NATIVE HELPERS.

"What is the best mode of selecting persons for native helpers and of preparing them for their work?"

BY REV. CHARLES HARTWELL.

(Read before the Foochow Missionary Conference, January 1871.)

The term "native helpers" may include not only candidates for the native ministry, but also native colporters and school teachers. But, as I suppose the present discussion was designed to be restricted mainly to the former class of persons, I shall simply say a few words in the outset in regard to the others and then confine myself to a consideration of the best mode of selecting and educating persons for native preachers.

In regard to colporters and teachers for common schools, at the present stage of our work, it would seem unnecessary to select persons who would require much education at the expense of foreign funds. It is to be presumed that, among our Christian converts, men will be found who will have sufficient education for these purposes, who may yet not possess the requisite gifts for public speaking to warrant their being encouraged to look forward to the ministry.

As to colporters, they may be improved in their education by the personal instructions of the missionary while on tours, and they also may well be called together from time to time for examinations on books and lessons previously assigned, and for such other exercises as may be adapted to promote their spiritual growth and better fit them for their work.

For the benefit of school teachers, I would recommend occasional conventions at convenient points, to afford opportunities for instructing them in Geography and other branches of study, and in regard to the best methods of teaching the same to their pupils. I deem these conventions especially important, as I am convinced that we

cannot educate the Chinese to become enlightened men and women, with expansive views and feelings, by copying the monotonous and contracted mode of native education in China. * * * To have Christian schools in China worthy of the name, we must have text books on the different branches of knowledge and teachers trained to explain their principles to the scholars. The expenses of conventions for the instruction of school teachers, might be paid legitimately in part from missionary funds when necessary.

In respect to selecting persons for native preachers, I will say, in the beginning, that I consider the difficulties in the case at Foochow have greatly diminished now that we have reduced the rates of salary previously paid to some of our helpers. I will state, also, that I think we have gained a step in advance, in that most of us have given up the hope of seeing an effective native ministry from boys trained up in Mission Boarding Schools. But having adopted a proper grade of salary, and though we may discard persons brought up in a dependent way, one ill-adapted to the development of manly Christian virtue, real difficulties still exist in selecting worthy persons for a native ministry.

But to proceed to consider the subject. And first, by whom should the persons for native preachers be selected? Should it be done by the missionaries themselves, acting upon their own judgment? Or, should our best native helpers at present be constituted a sort of Board and the responsibility in selecting new helpers be thrown upon them? Or again, should the missionaries and the natives act conjointly in the matter?

It might be said that the missionaries, of course, know much better than the natives what qualities a preacher should possess, and as at the present time, most of the helpers are mainly supported by foreign funds, they may properly take the whole responsibility in choosing persons for preachers. But to this course there are some objections. Foreigners are not generally so correct judges of native characters as natives

are, and then, if the natives are not consulted in regard to who are the best men for preachers, there may be a lack of sympathy between the native membership and the preachers as a class. If the natives are to receive the preachers as pastors and provide for their support, as we expect will be the case, it is very important to do all we can to increase their interest in them and the feeling of responsibility for their support. They should on no account be led to feel that the preachers are the proteges of the missionaries and are to be forced upon them whether they are pleasing to them or not.

As to the natives deciding wholly what persons are suitable for preachers, we hope that this will be the case ultimately when Christianity shall become fully established and self-supporting. But that time has not yet come, and as long as a large share of the preachers' support comes from abroad, there will be strong objections to allowing even worthy native preachers to decide fully as to who shall be employed by mission funds. Native funds can safely be left entirely to native control, but not foreign funds. * * * It seems to me, therefore, that at the present time there should be some joint action between the missionaries and the natives in selecting persons for native preachers. This is necessary in order to have the native churches feel that they have an interest and responsibility in the matter, and at the same time the supporters of missions at home can feel a security that their agents the missionaries are faithful in the use they make of the contributions entrusted to them.

But still the question remains, how shall the selection of persons for preachers be made? To secure native and foreign co-operation, persons might be recommended by their respective local churches, and then examined and approved, first by native preachers and afterwards by the missionaries, before they were accepted for education or employment with the design of their entering the ministry. This seems to me as satisfactory a plan as any I am able to suggest, and perhaps having

suggested this it is about all that needs to be said on this particular part of the subject. The good results of this or any other plan will depend very much on the practiced wisdom of those concerned in carrying it out. A perfect plan with poor administration will work badly.

I will, however, offer one or two rules in regard to taking persons into mission employ, that may properly be given in this connection. Paul advised that no novice should be put into the ministry, and it seems to me equally clear that no person but lately converted, should be taken into mission employ, either as colporter or candidate for a preacher. *** The man's light is thus put under a bushel at once and his influence for good is to a serious degree injured or destroyed. The new convert should be left first to prove the sincerity of his conversion to his friends and neighbors, and then the employing of him in a more public sphere will increase rather than diminish his usefulness. *** Another point worthy of consideration is, that persons should not be selected for preachers who have parents and large circles of friends dependent upon them for support. ***

I now come to the subject of the best mode of educating native preachers for their work. And in regard to this, it is evident that the education should combine theory and practice. From a statement already made, it has been seen that I am no advocate of gratuitous Boarding Schools for boys, though some schools have accomplished much good. Nor would I recommend that even Christian young men should be educated for a number of years in a similar way. It would not fit them to become effective preachers. The continued isolation from the people would not be favorable to the cultivation of a knowledge of men, and of that sympathy with the masses which is essential to a successful preacher. I am in favor, also, of making all the education of such persons, that is given at the expense of foreign funds, purely Christian. I would confine it to the obtaining of a knowledge of the Bible and Christian doc-

trine and the best methods of presenting the truth, with such instruction in Astronomy, Geography and in regard to the history and condition of Bible-lands and foreign countries, as will enlarge their minds and fit them to be instructors of the people. I have slowly come to the conclusion that it is unwise to spend missionary funds in teaching candidates for the native ministry the Chinese Classics. It tends to give them too high an opinion of the value of these books in our estimation, and to foster a native pride which it is unnecessary for us to cultivate. They should get their knowledge of their Classics, not previously obtained in native schools or in mission day schools, at their own expense and at their intervals of leisure from other duties. This they can do sufficiently, if they are persons of ability and energy such as they should be. The argument that they need to cultivate a good style, does not apply in our case, for we have a translation of the Sacred Scriptures which is in good literary style, and those who acquire an equally good style for themselves need not be ashamed of it. If we were without the Sacred Scriptures and other Christian books in a style adapted to the Chinese literati, the case would be different.

Another remark in regard to the education of helpers is, that it may be gradual. They can be instructed sufficiently at first to fit them for their present position, and then we can plan for their constant improvement in such methods as may seem desirable.

But how shall this gradual education be begun and carried on?

If the persons selected have already had a good native literary education, I would recommend that they be brought together for three or six months instruction and drill by a missionary, and then set to work. This personal instruction by a foreign missionary cannot safely be dispensed with. Such persons need to have the Sacred Scriptures explained to them more fully, and to be taught in regard to many points of morality and cases of conscience, that they may know how to act themselves and teach

others. A heathen education deadens the conscience, and though a person who has received it may be renewed in heart, he still needs much and careful instruction in order to have his conscience enlightened and tender.

In regard to persons of less education who may be chosen for helpers, I would propose a three year's course of instruction, having them assembled for six or seven month's study under the care of a missionary, and then sent to their respective fields of labor for active work at preaching the rest of the year. While assembled for study, also they might be sent out on the Sabbath for evangelistic work. I consider the plan for studying a half of the year preferable to having it continue through the entire year, as, though it is less favorable to mental discipline, it tends to keep the men more in sympathy with the people and better develops their character as workers. This plan also gives a good opportunity to drop at any time a person who proves unfitted for the work. I would advocate also, that in the course of instruction, more attention be paid to the art of public speaking and public reading, than has hitherto been done so far as I am acquainted with the course pursued. The Chinese are peculiar in having no public speaking among them, and therefore there is especial need of instruction in this particular branch.

For the benefit of advanced helpers, I would recommend quarterly or semi-annual conventions, the missionaries meeting with them, giving opportunities for examinations on subjects or lessons previously assigned, lectures by the missionaries, and such other exercises as would be adapted to promote personal piety, and stimulate to greater zeal and fidelity in the work of saving souls. Perhaps also there may be occasional need for the missionary to select some of his helpers for a special course of instruction for three months, and such a plan may be useful as the work advances to increase the efficiency of ordained pastors. Without some such stimulus they may fail to be useful ministers to the churches over which

they are placed. But I need not enlarge on this topic, and will close with the single remark, that we doubtless shall find in our work a call for conventions, conferences, and all the means that have proved of service to the ministry and churches in Christian lands, to educate the native ministers and churches of Foochow.

ANALYSIS OF CHINESE CHARACTERS.

(Concluded.)

牛 Nin, An Ox, a cow, and 羊 Yang a sheep.

It has often been observed that Chinese houses bear a great resemblance, in their shape and general appearance, to Tents, and from that circumstance alone it has been presumed that the ancestors of the Chinese were a nomadic race living in tents. It appears to me that there are several characters the formation of which tends to prove that the Chinese were originally a pastoral people.

美 Mei. Sweet, good, excellent, elegant, handsome, good looking composed of, 羊 A sheep and 大 Ta, great (Lit) A big sheep. A big sheep being evidently considered the essence of beauty.

義 E, self-dignity, self-respect, that which is right, good and proper in every respect, suitable, righteousness.

From 羊 Sheep and 我 I, myself, mine, (Lit) my sheep; the ownership of sheep being the sign of respectability.

佯 Yang, False.

From 羊 A sheep and 人 Jin a man. A man standing beside a sheep. In contradistinction to the former character, the man is evidently supposed to be standing beside a sheep which is not his own and for a dishonest purpose. The idea being that a

sheep was the thing which it was most likely that a dishonest man would cover.

羴 K'ian. A flock of sheep, as few as three; a herd; a concourse, a group, a multitude, a company, friends—a form of the plural number. From 羊 Sheep and 君 A chief, a prince, superior, wise. A word likely to have been formed in the days when the owner of the sheep was also chief of his clan.

牧 Muh. To tend cattle, to look after flocks, to pasture, a shepherd, a cowherd, a pastor; to watch over, to superintend, a ruler of a district.

From 牛 A cow, and 支 P'oh a blow.

This word is commonly used to denote the princes and chief rulers of the country, a custom which appears to point to a time when the aristocracy were all owners of sheep and cattle, which constituted the wealth of the country.

養 Yang. To nourish, to rear, to bring up, to provide for.

From 羊 Sheep and 食 Shih, to eat.

From which it may be gathered that at the time this character was made, the principal article of food among the Chinese was Mutton.

養 Yang. Extensive.

From 羊 Sheep and 永 Yung Eternal.

樣 Yang A rule, a pattern, a muster; manner, style, mode.

From 木 Muh—wood and 養 Yang Extensive.

The original meaning apparently being a rule or pattern for the management of sheep.

恙 Yang. A worm that gnaws men's hearts, nervous, out of sorts, melancholy, chagrined, low spirited, indispensed.

From 羊 Sheep and 心 Sin, The heart—(A sheep or the heart).

The early progenitors of the race having their wealth invested in sheep, have apparently considered that whatever trouble or anxiety they might have to encounter must certainly arise from some loss or some evil befalling their sheep.

庠 Ts'iang. An asylum for aged people in ancient times, a village school, a college, a gymnasium, an academy.

From 羊, Sheep and 宀 Yen, A shelter (Lit—A shelter for sheep).

Appearing as if when the people became sufficiently civilized to have schools and colleges they made use of a character to describe them which had been previously invented to describe a sheep-fold.

牢 Lau. Strong place of confinement; a prison—A place to keep kine in, to secure, firm, secure, strong.

From 牛 A cow and 宀 mien to cover. (Lit coverings for cows, a cow shed.)

As if the first place of confinement and security had been a stockyard, when afterward a place of confinement for men was found necessary, the word used for stockyard was applied to prison.

佯 Yang. To ramble, to rove, to wander, to stray.

From 羊 A sheep and 彳 Chih A short step.

祥 Ts'iang. To examine carefully, to enquire fully into, to discourse upon; the particulars.

From 羊 sheep and 示 Shi To admonish, an edict, a manifestation.

詳 Ts'iang. To examine carefully, to discourse upon.

From 羊 Sheep and 言 Yen words.

These two last words both seem to denote that a sheep was considered the only thing, or at all events the most important thing, for the subject of a careful investigation.

翔 Ts'iang. To soar, however, to look back, dignified, severe, stern.

From 羊 Sheep and 羽 Yü, Feathers, wings.

羴 Ts'ang A ram or ewe.—Full plenty.

From 羊 Sheep and 𦍋 Chuang a couch.

𦍋 Yang. Beautiful eyes.

From 羊 Sheep and 目 muh, eyes.

痒 Yang. An itching, to itch, to scratch, to titillate.

From 羊 Sheep and 疒 Nih Diseased.

年 Nēen A year.

This character is placed under Kang. To oppose, a shield, but it certainly in its present appearance (the original form may have been different) seems to have been formed from 牛 A cow.

件 Chēen. To separate, to distinguish, an individual article.

From 牛 A cow with 人 Jin, A man standing beside it.

物 Wuh—A substance, a thing, anything material or different from one's self.

From 牛 A cow and 勿 Wuh—A standard.

特 Yew. An ancient form of 友 A friend. Cattle in pairs. Formed by two cows.

牟 Mow—To snatch, to deprive, to take, to pass by or over.

From 牛 A cow—and 𠂇 Sze—selfish.

These nine last characters display the importance of cattle and sheep in the domestic economy.

The characters which I have given above appear to me to demonstrate that when the Chinese first learned to write they had still lingering among them traditions of certain early events, that they still remembered their emigration from the

West, and that they either were at that time or had been not long previously a pastoral people. I shall now give a few examples of characters combined with 人 Jin A man and 女 Nēn, A woman which seem, to mark the estimation in which the Chinese hold and always have held the two sexes.—

妥 Tō. Secure, safe, stable, fixed, firm, quiet, at ease, settled.

From 爪 Chow, Claws. The hands spread out over 女 A woman.

安 Gán. Rest, peace, still, quiet, to settle, to rest, to tranquilize.

From 𠂇 Mēen A shed, a cover over 女 a woman.

Both characters seeming to denote that there can only be peace when woman are kept well under control.

案 Gán. To examine, a case in law, to determine such a case. A magistrate's bench.

From the last character and 木 wood; representing a woman under a cover placed on the wood or table;—seeming to point to a notion that if any trouble arises it will certainly be found to have been caused by a woman. An opinion which was I believe often expressed by Charles X of France.

佞 Ning, Eloquent, insinuating persuasion, skilled in speech—artful, specious.

From 信 Sin, (abbreviated) Truth, faith and 女 a woman, so formed according to Morrison "because the belief of women is easily obtained by artful and specious language."

姦 Cheen, An ancient form of 姦 Cheen—beautiful.

From two 女 women, one placed over or superior to the other.

姦 Nan, or Nwan. To altercate; to wrangle; to bicker, to brawl, to quarrel clamorously; to scold.

From two 女 women placed side by side or on an equality.

約 Cho. A go-between in making marriage alliances; to consult about uniting two families.

From 勺 Choh To pour out and 女 a woman. (Lit) To pour out a woman.

妬 Two forms of the same character.

妬 Too. Envious, jealous.

The 1st from 女 a woman standing beside 戶 heo, an inner door.

The 2nd from 女 a woman standing beside 石 Shih a stone.

Evidently looking upon jealousy as entirely a female vice and considering that it is quite natural that a jealous woman should take a stone and assault her rival.

委 Wei. To bend down as with a heavy burden. To sustain a burden or office, to send, to depute a person, to perform some official duty.

From 禾 Ho, grain placed on the top of 女 a woman.

婦 Foo, A married woman, a wife, to submit.

From 女 A woman and 帚 Chow, dung, filth, to sweep away filth. A woman standing beside filth or a woman sweeping away filth.

男 Nan, A male, A man.

From 田 Tien, A field and 力 Lih strength (Lit). The strength of the field.

While the last character seems to show that the labours of the field requiring the exertion of great strength were performed by the men, we gather from the two former characters that what we may call the more mental occupations such as collecting and spreading manure and carrying burdens were performed by women, as they still are among many savage people. The next character seems to point to a time when marriages

were not performed with the ceremony of the present day and when women were considered the spoil of the sword and the bow.

娶 Ts'heu To marry a woman.

From 取 Ts'hen, To take and 女 A woman. (Lit) To take or seize a woman,

妓 and 伎. 支 Chi, A branch with 女 Woman and 人 Man.

妓 Chi. A courtesan, singing girl, one who is sent out to earn a living by singing and vice.

伎 Chi. Ability, cleverness, talent.

The idea here seems to be that whereas talent in a man is commendable, in a woman talent and virtue cannot go together.

妙 and 少. 少 Shaou, few, with 女 woman and 人 man

妙 Miao. Excellent, capital, perfect, good.

妙 Chaou, A little child, alarmed, agitated.

The idea in the first character seems to be, the fewer the women the better, in the second the greater number of men the more secure it will be.

奇 and 倚. 奇 Ch'ie, strange, with 女 woman and 人 man.

倚 Ch'ie—Good.

倚 E—To rely on, to bear against, to incline to one side. The idea seems to be that a good woman and a man who has so little confidence in himself as to be obliged to learn upon another, are both so uncommon as to be in fact "rara avis."

婷 and 停. 亭 Ting, a pavilion, with 女 woman and 人 man.

婷 Ting. Handsome.

停 Ting. To stop, to stay.

畏 and 畏. 畏 Wei, Evil, awe, with 女 woman and 人 man.

畏 Wei. Delicate, elegant.

愛 Wei. To love.

尊 and 執. 卑 Cho, High, eminent with 女 woman and 人 man.

嬌 Ch'ho. Handsome, beautiful.

朝 K'an. The light of the rising sun.

嬌 and 嬌. 喬 Ch'caon, High and bent, with 女 woman and 人 man.

嬌 Cheaou. Handsome, beautiful.

僑 Cheaou. An inn or lodging place for a stranger, to dwell in a temporary abode.

娃 and 佳. 圭 Kwei, A sceptre, with 女 and 人 man.

娃 Hwae and Wa. A handsome female beauty.

佳 Chea. Fine, good, excellent.

嫻 and 儻. 單 Tan, Single, alone, a single garment, with 女 woman and 人 man.

嫻 Chen or Shen. Beautiful, elegant.

儻 Tan—Real, sincere, heavy, intense.

This last six pair of characters seem to bear out the idea that woman is looked upon merely as a pretty plaything while man is considered a being of a superior nature.

I shall conclude with two characters which though they are not brought forward in proof of any particular idea are yet deserving of notice.

好 How. Good, to love.

From 女 A woman and 子 Tsze A son—a child.

Many Chinese teachers think that this character and 姦 Ch'een—(Three women together), Private, selfish, depraved, adulterous—ought to be transposed and that 好 must have originally meant adulterous and 姦 good, and Morrison asserts that they so use the characters at the present

day. If 子 meant a young man this view of the case might be correct. The original idea however being a son, a child. 好 may be said to represent a woman with a child in her arms, and surely there cannot be a more appropriate sign for good. Though 好 may be thus accounted for, it is not easy to explain why 姦 should mean treacherous, adulterous, unless the Chinese think that it is impossible for three women to be together alone without plotting some villany.

家 Chia. Household, a family, home, a dwelling.

From 豕 Mien, To cover and 豕 Ch'i a hog, a pig.

(Lit) a cover over pigs—a pig sty.

Morrison says that this character was originally written with three men under the cover; this form would be more appropriate. When and why the change was made is not explained. A people who have adopted as a sign for home a character which by its formation appears to mean a pig sty, must have a very different idea of home from a people whose favourite song is "Home sweet home." There are many more characters equally deserving of notice but I have already take up too much space.

費.

CONNECTION OF CHINESE AND HEBREW.

VI Paper.—Part II.

BY REV. J. LEBINS.

The aspirate and K series in the Hebrew alphabet embraces six letters, He and Heth, Gimel and Ayin, Caph and Kuph. The base of these letters is in the G and K sounds. The aspirates, one weak and the other strong, both grew out of K, while Ayin grew out of G.

Correct views on these points will much facilitate our comparison with Chinese. Language is always multiplying itself. At first signs were few. Three vowels A, I, O were enough. The early utterances of man were simple. The complicated alphabets of existing languages are modern. The syllabary, the syntax, the paradigm became in each new millennium more varied in form. Sometimes races richly gifted with intellect have gone beyond their time in creative variety. The Greek is an example. The verb of no nation can compare with the Greek in flexibility, in graceful variety, in rich development. God gave to the Greek people special endowments because they were to play so distinguished a part in originating science, art and philosophy. We cannot be surprised therefore if the grammatical tree planted in the soil of Hellas grew rapidly to the highest perfection and was ready twenty eight centuries ago to become the appropriate medium by which the genius of Homer might express itself for the delight of mankind. But the Greek and other very early developments were exceptional, and as a rule the older a language, the simpler is its type.

The primitive language would have a very simple system of letters and syllables, and a natural syntax, without inversions in many respects much like that of the Chinese.

In comparing groups of vowels and consonants in the primitive Hebrew and Chinese sound-systems we must expect each to resign all peculiar modifications of letters. Thus *Tu* and *Du* in Hebrew and Arabic the early types and perhaps parents of our twofold English *th* in *thin* and *this* must be reduced to plain *T* and *D*. The lingual letters *R* and *L* become one letter which we may call *L*. So the aspirates *He* and *Hheth* are nothing but the strong and weak expression of one more ancient *H*.

This *H* at an earlier date occupied the whole ground which when the Phœnicians began to write they divided into two parts, one to be represented by *He* and the other by *Hheth*.

The Chinese have also in several dialects a strong and weak aspirate which must be reduced to unity in the same way. In the northern mandarin there is a harsh sibilated *H* and one which is like the English *H*. But the history of the language shews that they are branches from one root.

We may however go further than this and refer the double Hebrew *H* and the double Chinese *H* to the *K* series for their ultimate origin. Before doing this in Chinese, it is necessary first to eliminate words in *S* which have recently in northern and western China pushed their way into the aspirate series and ranged themselves under the sibilated *H*. In the present investigation we have nothing to do with the modern pronunciation.

It will now be shewn that Hebrew roots commencing with an aspirate are usually represented in Chinese by words beginning with *G*, *K* or *H*.

1. *HABAL*, *he breathed*, *HEBEL*, *breath, exhalation*. The name *Abel*. The Chinese say 吸 *Hir* for *to breathe, inhale*.

2. *HAGAH*, *separated*. Also *spoke, meditated*. Compare in Chinese, 隔 *Kak* *separate*. 告 *Kau*, old sound probably *Kok*, *tell*.

3. *Hu*, *he, that*, Chinese 其 *Gi*, *he, that*.

4. *HEN*, *behold*. The Latin *en* is the same word with the aspirate lost. In Chinese it is perhaps 看 *k'an* *see*.

5. *HAK*, *mountain*, Greek without the aspirate *oros*, Sanscrit *giri* as in the names of Indian mountains such as *Dhawalagiri*, *nilgherry* &c.

The Mongol is agola, the Chinese 嶽 NGAK mountain.

6. HHABA *hid*, HHABAH *hid*. Chinese 蓋 *cover* KAP. The Hebrew has also HHAPHAH, HHAPHAPH *covered, protected*.

7. HHABAB, *loved* HHABAI, *bound*, HHABEL *rope, cable*, HHABAK, *embraced*, HHABAR *bound, united*, HHABASH *bound, closed, obliged*. In Chinese compare 合 GAF, *combine, unite*, 協 HIR *agree*, 挾 KAP, *take hold of, carry under the arm, cherish, protect*.

8. HHAD *one*, EHAD *one*. This is the Greek *heis one* and the Chinese 孤 Ku, *alone, solitary* 個 Ko a numerative for nouns.

11. HHADAH, *rejoiced*. Latin *gaudeo*, English *glad*. The Chinese 喜 KIR *rejoice*, and 吉 KIR *luck*.

12. HHADAL, *desist, cease*. The Latin *cesso*, and Chinese 竭 GIT, *exhaust, expend to the last*, 結 KIR *to tie, bind, consummate, finish*.

13. HHASAK, *was wanting, deficient*. Latin *carco*. Chinese 缺 K'IT, *deficient, broken, wanting*. In the word 闕 K'IT, *gate of the palace*, the gateway is viewed as a vacancy. Compare also 虧 K'IT *wanting, loss, broken*.

14. HHAVAH, *breathed, lived, announced*. 告 KAU or KOK *tell, announce*.

15. HHETS, *outside, desert country*, 外 NGAT *outside*. The Mongol is gadahu, gadan, gadatai, *to go out, out, on the outside*.

16. HHUSH, *hastened*, English *hasten*. 快 K'AT *quick, lively*. The Hebrew has also HHISH *hastily*.

17. HHAZAK, *was strong, made firm, bound tightly* 結 KIR *tie, make firm, strong*.

18. HHATA *sinned, missed the mark in shooting*, 孽 NETT, *sin, guilt*. But

perhaps it is 過 KA, *pass by, miss, fault*, unless P is the lost final of this word, for which reasons have been given above.

19. HHATSAB *dig* as brass from mountains Dent 8.9 掘 GIT.

20. HHAI *living* 活 GAT, *living*.

21. HHAKHAM *was wise*, 學 GAK *learn, imitate*.

22. HHAKHAL *was dark*, 黑 KEK, *black, dark*.

23. HHALAL, *loosened, opened, perforated*. In Chinese we find 掘 GIT *dig*, in the sonant series of letters and 開 K'AI *open, begin* in the surd series, which may have lost a final T. The Hebrew also has HHARATA *cut, dug, sharpened*. Compare the Chinese 割 KAT *cut*, and the Hebrew HHARASH *engraved, fabricated, ploughed*.

24. HHALATS, *extracted, liberated, was cheerful and active*. Arabic *hall solution, relax*, 解 KA *loosen, explain, let go*. Old Chinese etymology derives this character from a *knife* 刀, cutting a *cow's* 牛 *horn* 角. If this is correct the left hand portion of the character Kok, *horn* with K final is not phonetic but ideographic. We are therefore at liberty to consider whether a final T has not been lost from the sound of the whole character. If so the identity with the Hebrew root becomes very probable.

25. HHALAK, *divided* HHLEEK a part, 塊 K'WE and perhaps still more anciently K'AK, *a portion, a piece of*, 革 KAK 隔 KAK *separate*.

26. HHAM, *warm*, HHAMAD *desired, liked* NEHMAD *sweet* 甘 KAM *sweet*, as applied to the mind *willing*. The Sugar cane is 甘蔗 KAM TOK. Hebrew HHAMAL *was mild*, Arabic *halim mild, gentle*. Here the L is inserted. This is better than to say

with Gesenius that L and M are transposed. The transposition of letters is a rare phenomenon, and should be sparingly resorted to by etymologists.

27. HHATSAN *divided*, HHATSATS *divided*, HHATSIR *a hedge, that which divides*, HHATSAB *engraved*, 刻 KAT *to cut, divide*.

28. HHAKAH, *engraved, dug out*, HHAKAK *delineated, inscribed, decreed*, 刻 K'EK, *engrave*.

29. HHAKAR *investigated*, 考 K'AK *examine*, 拷 K'AK *inflict torture as a mode of investigating guilt*.

30. HHARAM, *closed, prohibited*. The R has been inserted. The Chinese word is 禁 KIM *prohibit restrain*. The English is *hem* in the sense of restraining within a boundary or a process in sewing which surrounds a garment or piece of cloth with a border.

31. HHAGAG *dance, celebrate a feast, be giddy*, HHAG *a feast*, HHAGA *fear, tremor*. 驚 GAK *dance, hasten*, 驚 GAK, *to fear*, 懼 HAK *fear*, 懼 GAK, *fear*. As the Hebrew has HHARAH *to cut, hew*, so the Chinese has 割 KAK *to cut*, which I place here because the phonetic is the same as in the four preceeding characters. The Chinese phonetic is always a safe guide to the final.

31. HHOANH, *fish hook, thorn, ring, hook*. English *hook*, Chinese 鈎 KOK, *hook*. Substantive or verb.

Closer investigation would extend this list, but as it is, it embraces nearly one fifth of the words in this Lexicon commencing with Heth. I have only selected those which exhibited the most obvious resemblances. Authors such as Gesenius are agreed in thinking that Hebrew and the Indo European languages are allied. Yet some of their identifications are based on much looser evidence than those of this list. I have en-

deavoured throughout to restrict the examples to those in which two radical letters agree, and that in their ancient forms as far as they are ascertainable.

FOREIGN INFLUENCE IN CHINA.

BY BOOMERANG.

The foreigner has become a factor in Chinese politics. Originally it was not so. In the old days of the thirteen hong's, Imperial policy pursued its traditional course with contemptuous disregard of what might be thought or said by the handful of merchants plodding away in the counting rooms of the factories. That day has passed away. The foreigner is here in force. He is here with his Colonies, his Concessions, his Municipal Council, his Courts of Justice, his Newspapers, his Religions, his Science, his Philosophy. To shake him off is impossible. In all future mandarin calculations that exceed a strictly local application, his presence must be taken into the account. In the enactment of new laws, in the fixing of the tariff and revenue regulations, and, in some instances even, in the appointment of Governors and Viceroy's, the weighty question must first be pondered, how will the proposed change effect relations with Foreigners.

This new influence is becoming more pronounced every day. The Foreigner cannot help it even if he would, nor do we think it desirable that he should restrict the growth of his influence. On the contrary the best interests alike of foreigners and Chinese demand that by all peaceful means he should increase it. It is this particular point we now wish to press.

That the Foreigner has brought some evils in his train cannot be denied. The brawls of his drunken

Seamen are a disgrace to his civilization. "Irreparable and continuous injury," as Wen Siang expressed it, in his conference with Sir Rutherford Alcock, has been inflicted upon the whole empire by the foreign importation of opium. A hardening influence adverse to Christianity has too often issued from his commercial centres. But while attaching full weight to all these, there is also an inventory of benefits, which must not be overlooked. But for him the rebellion would have succeeded and the whole empire would have been in anarchy. Time and again has the tide of fire and slaughter been beaten back by foreign resistance. When the Tai Ping tiger was finally throttled, it was done by foreign hands. China owes a debt of something else besides hatred to the men of the West who have come to reside in her midst. That these men have been promoting their own interests may impair the claim for gratitude, but it does not a whit lessen the magnitude of benefits conferred upon the empire.—The foreigner has taught her how to collect and enhance the magnitude of her revenue,—has exterminated her pirates,—has made the coasting trade by her own junks comparatively safe,—has provided her with improved means of defence,—has taught her to build ships,—has imparted new and valuable information upon subjects vital to her very existence,—and by his swift steamers and ready means of transmitting information to distant ports, has poured cargo upon cargo of rice into portions of her territory devastated by floods, filling hundreds of thousands of hungry mouths before hark destitution had time to begin its terrible work of famine and death.

The empire may refuse to admit it, but she needs the foreigner here nevertheless. As for ourselves we look upon it, as one of the merciful dispensations of Providence that has

placed the Foreigner by her side to offer a chance of escape from the dire consequences of a too rapidly accelerated disintegration. The empire is rotten from centre to circumference. Bribery and corruption and extortion fill the land, every step of the ascent from the beggars hovel to the dragon throne. Insurrectionary virus poisons the entire social system. Malversation in office is the characteristic of every Yamen. Rebellions of unparalleled magnitude, carried on with ferocious cruelty have wasted her strength. The devastated plains and depopulated cities of the northern provinces evince the malignity of the evil there. The multitude of judicial executions considered necessary to prevent an outbreak, attest how deeply to the bones and marrow the poison has penetrated in the south. Commissioner Yeh it was said decapitated no less than a hundred thousand. The present are considered peaceful times, and yet General Pang in bringing up the arrears of an ordinary constabulary in a single department of the Canton province has within the last two years executed about two thousand persons and burned the whole or a part of some forty towns and villages. In whatsoever quarter, the outlook presents the same hurtling elements of an impending crash. The Tai Pings have indeed disappeared just as a wave falls back to its place in the sea, while the force that raised it is still there working to upheave a still higher one beyond. That a change must come before the advent of many generations cannot be doubted. The only question is whether it will come in the form of a violent disruption reducing society to a primitive chaos before a reconstruction can be made, or by the peaceful and gentle transfusion of a purer morality, a broader statesmanship, and a more discerning patriotism. It is the presence here of Foreigners that presents the only

chance of the latter. Where the Foreigner is, are to be found the conservative influences of law and order the consequent security of life and property—and the firm administration of even handed justice.—The hope of China lies not in the regeneration of her officials, for that is impossible:—not in the resuscitation of her ancient virtue, for that is dead beyond recovery:—but in the vigorous support to her palsied energies of more enlightened and successful nations. The Foreigner understands the process of gradual reconstruction. Witness the changes that have taken place in India. Other nations are profiting to-day immensely by their connection with him. Witness Siam, Burmah, Borneo, Assam, and Japan. He brings with him, in his power, his determination, his skill in organizing and reconstructing, his cosmopolitan experience and the amplitude of his intellectual and material resources, the very things which China needs to enable her to pass through the coming change with the least possible violence, and yet without forfeiting her own autonomy and self respect.

Under these circumstances the attitude we should assume demands earnest consideration. The various discussions on this subject crystallise around two diverse lines of policy. We have seen more or less of the working of them both and may choose for ourselves.

One way proceeds upon the principle of being true to the Christianity and Civilization that have made us what we are. This we are to do, not indeed by force or gunboat sensation, cramming our ideas down unwilling throats, nor yet by dinning in unreasonable times and ways into reluctant ears, but by persistently bearing testimony with patience and politeness to their superior worth. In the same way that in our own lands we seek to impress our views upon

others, we should continue to iterate ideas of what enters to a wise governmental administration,—of what contributes to elevate the standard of Morals and the attendant Tranquillity of the State. We should avow our confidence in Christianity, and should express kindly, but boldly our sense of the enormous folly and destructiveness of heathenism. We should lend on all occasions a generous support to those engaged in the work of enlightenment and elevation. There is a duty here incumbent not merely upon the missionary and his supporters at home—but upon Merchants, upon Consuls, upon Diplomats. It is true the sphere of a diplomatist is not that of a moralist, but he owes something to society besides the mere exercise of official functions. Every man owes something to his neighbor less favored than himself,—the rich owe something to the poor,—the capitalist to the laborer,—the learned to the unlearned,—the wise to the foolish,—the strong to the weak. And Christian nations owe something to heathen nations, besides the liquidation of balances of exchange. Especially is it incumbent upon them to prove by their conduct that they are capable of being moved by higher impulses than those which expend their force merely in making a shilling double itself; that they cherish ideas and principles far above pounds and pence; that in their intercourse with other states they are capable of entering into a real sympathy in whatever concerns their social and moral well-being;—and that in distant lands, as much as at home, they know how to be loyal to whatever is true and elevating and noble. Commercial enterprise however successful is not of itself sufficient to compel that respect we prize most highly. This is accorded even by heathen nations only on the discernment of the better qualities of manhood. We believe the opinion will

not be challenged that whatever of real respect is felt by China for outside nations is graduated in exact proportion to the degree we have exalted before them these traits of character which are the successful product of a Christian Civilization. And it is this fidelity to principles and ideas honoring them above the achievements of mere traffic that enables the Foreigner to repel the charge of an utter mercenariness so often brought against him.

In giving efficiency to those higher considerations, it is not implied there must be a forcible interference in the domestic administration of the Empire; but it is essential and right that we should boldly avow them and manfully advocate them. Certainly it is required of us that we turn our backs upon the religion and culture of our native lands upon no considerations whatever—least of all from those drawn from their unpopularity with the heathen and from some slight pecuniary damage their advocacy might be supposed to inflict upon our pockets. A man professing to be a Christian who should, when in the presence of a Buddhist, seek to conceal his faith lest it should render his companionship less acceptable would be regarded by Christian and Buddhist alike with merited contempt. A man who would studiously disparage his own well known convictions on any of the subjects of the day in order to win a believer of opposite views to become a purchaser at his warehouse would be set down as the basest of mankind. What is contemptible in individuals is none the less so in nations, especially when these nations have hitherto been distinguished for an ability to rise above the exclusiveness of mercenary considerations in their diplomatic dealings.

In recent years (omitting the last four or five) the policy of foreign nations in China has been in accord-

ance with these high conceptions. While looking after their commercial interests as they were right in doing, they were not oblivious of the claim. Wisdom has to be justified of her children. The incorporation of a clause in the treaties guaranteeing the toleration of Christianity is an act of homage and fidelity to one of the most precious heritages of modern enlightenment,—the right of free thought and free speech. It yields no immediate percentage in pounds sterling; but it is on that account the most disinterested, as it is the most generous and noble, thing that nations ever did in the East. While vindicating their own allegiance to principle, they have conferred, though not yet apprehended by those whom it most concerns, an invaluable boon to China. In establishing the single right of free inquiry and free discussion they have effected more toward the advent of modern progress than is ordinarily accomplished by an entire generation. In one sentence they conveyed to China the wisdom gained by forty generations of experience in the west. They caused to be proclaimed as a law of the Empire the fundamental principle without which there can be no progress in Religion, in Science, in Philosophy, or in Statesmanship. Many other illustrations might be cited of the good beginnings made under the energetic assertiveness of western ideas in days gone by; passing by minor examples we must fix attention on the mixed commissions of Shanghai, for example. The Chinese were constrained to accept them not by fear of physical force but through that very indomitable and persevering advocacy of their superiority they received from Foreigners. Joint commissions of this nature while accomplishing an immediate good contain undeveloped capabilities of future renovation. They furnish a safe and quiet mode of inoculat-

ing the enervated judiciary of China with certain healthy features of western jurisprudence. It is like planting a young and vigorous sapling alongside of an old and withering tree to yield its grateful shade when the other shall have fallen to the earth. They promise an easy transition for the Chinese officials themselves from an effete and corrupt system ready to vanish away to one fresh and sound and which if they would have the docility to follow their leading would guide them into a stable tranquillity and augment immensely the security of their own position.

Therefore considerations not only of self interest but of common philanthropy should constrain the Foreigner to press the Chinese Rulers to recognise and act upon principles found indispensable in promoting a common brotherhood of humanity and a common elevation of mankind. Above all a faithfulness in our stewardship of these ideas and maxims and truths which Christianity has taught us will, as we believe, bring upon our international relations the blessing of Him who has taught us to impart what we have received and who repudiates the claim of any man to live exclusively for himself.

But we are now to review a very different policy from the one just commended. We are to look upon certain envoys of Christian nations standing abashed in the presence of heathenism. We are to behold them exhibiting a readiness to repudiate Jesus of Nazareth in order to save themselves the trouble of having to say a word in his defence. We are to hear unmanly complaints that the revenue may suffer if the home Governments do not discourage inland missionary residence. We are to consider the confession they furnish themselves, that the very highest impulse whose legitimacy they will admit in the prosecution of interna-

tional relations is an impulse to get a revenue from trade no matter at what sacrifice of Christianity nor of what humiliation of all that Western Art, and Science, and Thought deem worthy of extension. Their own written correspondence made public in the Blue Books furnish the evidence.

CHINESE MYTHOLOGY.

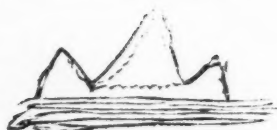
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BY SINENSIS.

4. K'hwán-lun is however not the specific proper name of a range of mountains situated in one fixed locality: "The Khwán-lun mountain is three-fold (three peaks), and the sacrificial mounds (for sacrificing to these peaks) are also three, hence the name, which also signifies a circle." *Kanghe*. The two characters *without* a radical signify a circle; with the radical "*water*" they signify *Chaos*, which is the circular Tac-keih or *ovum mundi*; and with the radical "*mountain*" they signify a circular mountain, or a circle of mountains. Hence any very high mountain is supposed to be a copy of this sacred mountain and is called a K'hwán-lun; e. gr. "The expression 'within the (four) seas' (used with regard to Shang-te's earthly palace; see above,) clearly implies that beyond these (i. e. beyond the Empire) there are other K'hwán-lun (mountains). Chang-keoh crossed the western Sea to the Ta-tsin (*Judea* according to Mathew Ricci) and Woo-tsze countries, and found another western sea, having a *smaller* Khwán-lun on its coast, 80,000 feet in height. In the time of Yung-ping, Tow-koo went to a Khwán-lun in the neighbourhood of Tun-wang &c. Also, the whole region is so called; 'K'hwán-lun supplies furs' (see Shoo-king). K'hwán-lun is beyond the limits of the Empire, and is situated in a wilderness of shifting sand." *Kang-he*. "The Hindoos deem every holy mountain a copy of Meru (their local Ararat, situated at the head of the Ganges):

and accordingly they have many hills which are equally designated by this title. Every hill therefore which is thus designated, is really a local transcript of the Armenian mountain: and as the theology of the whole gentile world is fundamentally the same; each sacred peak, wherever situated, must obviously be viewed in the same light, &c. Thus Parnassus, and Olympus, and the Singalese peak of Adam, and the Mauritanian Atlas, and the British Snowdon and Cader-Idris, not to mention almost innumerable other hills, are all equally imitative transcripts of what the Hindoos call *Meru*, but what is really the *Paradisical mountain of the Ark*." *Fab. Vol. III.* 201. Hence the mythological K'hwān-lun, as it represents the Great Father Heaven or Shang-te, 太一 with his *triplication* (three peaks), is the ancestor of all other mountains; "The very artery (origin) of the mountains of the world (China) is the K'hwān-lun, and where these mountains arise, there also is the fountain of the water (of China). K'hwān-lun is a far distant origin of waters, but it is only the River (Yellow River) which has its source there, &c. Hence of all the sources of the waters of the world (China), that of the (Yellow) River is the chief. The ancients in sacrificing to the waters worshipped the (Yellow) River *first*, and the seas *next*, to show respect to origin." *Sing-le &c., Ch. XXVII. p. 27. See also Shoo-king. Ch. II. p. 21. and Med's Shoo-king p. 107.* "Every mountain is thus made a symbol of the great father viewed as the gods of generation: and it is not more his resting place, than his express and visible emblem. We now perceive the reason why Atlas was fabled to have been metamorphosed into a mountain which bears his name; why that mountain was at once the temple, the god, and the image, of the Libyans, &c. As every mountain and every phallus represented the chief deity; so every mountain was deemed the phallus of the world, and every phallus or cona was an image of the holy mountain." *Fab. Vol. III.* 202-3. K'hwān-lun, we are told "has three peaks; one is just under the Polar Star (the Heavenly palace of 太一 or

Shang-te) and is called Lang-fung-tēn" &c. *Kang-he.* This is the *centre* peak. "The Hindoos describe their holy mountain Meru as terminating in three peaks &c. The *central* peak Cailasa, is the peculiar abode of Siva (the Hindoo Shang-te or Heaven); while the two others are occupied by Brahma and Vishnu (the triplication of Brahm). This Tricutadri or mountain with three summits, is declared to be the *lord of mountains*, or the prototype of all other similar mountains: and of course every imitative Tricoryphean hill, for there are said to be many such, is considered as *inferior to it*." *Ibid. p. 305.* In fact, in the account given of the Chinese K'hwān-lun we have, almost word for word, the description of the Hindoo mount Meru which is unmistakably the Paradisiacal mount Ararat. The Pauranics state, that "the Earth is a flat surface, surrounded on all sides by the ocean (the 4 seas of China), and swelling into an immense convexity in the centre," which the Chinese express by stating that it is "depressed at the four quaters." This convexity is Mount Meru, and upon it is placed "the circle of the world" or a ring of mountains called "Ila-Vratta" or the circle of Ila; just as the Chinese place upon their mound, K'hwān-lun or the circle of the world. The Hindoos also make this locality the abode of their herogods, and the circle is said to be of "four different colours towards the cardinal points," corresponding to the "cloudy air of five colours" of the Chinese. Meru also, like K'hwān-lun is described as a country situated in the "North west" as being "the centre of the East" and from Meru and Kwān-lun flow the sacred rivers of India and China the transcripts of the Euphrates at the source of which stood the mount of Eden or Ararat. Indeed the Puranas state that the *Hwang-lo* is the same as their *Sita-Ganga*. Lastly, in their wild geography the Chinese resemble the Hindoos, for both place their sacred circle at the *North Pole*. The appearance of K'hwān-lun on which the Great Father Shang-te and his family are preserved, as the waters abated, is significant, viz:—



an Ark or lunar crescent, the centre peak or Shang-te himself, being the mast.* So also, "The mast of the ship Argba, and every sacred pyramid, are declared to be *symbols of Siva* and *copies of Mount Meru*." *Fab. Vol. I Chap. II. 330. and Vol. III. p. 203 note.* The Hindoos also represented the Earth "by the flower of the Lotus, with its central petal (the mast of mountain of Meru), floating like a vast ship, on the bosom of the great abyss." *Ibid.* From this celestial temple or imaginary circle of mountains arose the artificial circular temples, whether open, e. gr. Stonehenge &c., or finished with a dome e. gr. Pagodas &c. The triple storeyed temple of Heaven or Shang-te, at Peking, belongs to the latter class. It is a *local K'hwán-lun* or Ararat, being both the temple of the god and also his *symbol* as the Yang or male principle; and being covered in, the interior represents the mundane ring *internally*, and the *cavern* on the mountain, i. e. the Ark. It is built on a mound which represents the convexity in the centre of the Earth as the waters subside, upon which both Meru and K'hwán-lun stand. See *Fab. Vol. III. p. 285.* Lastly, as the Hindoo Havratta or circle of Ila (Meru), is said to be "proped by four enormous buttresses of gold, silver, copper, and irons;" so we are told that K'hwán-lun is supported by "four pillars," (see *Classic of Seas and Mountains. Sec. II. p. 22*); and that "K'hwán-lun has copper (or brass) pillars, the tops of which enter Heaven, and are therefore called the pillars of Heaven. In circuit they are 2000 le, and they are round as if carved." *Ibid. Sec. XI. p. 4.*

* Graves of this shape are frequently seen at Shanghai.

THE MISSIONARY'S FAITH AND PATIENCE.

BY REV. ROBERT NELSON.

"Fear not to cast thy bread upon the waters,
Sure at last

In joy to find it after many days.

The work be thine, the fruit thy childrens'
part.

Chouse to believe, not see."

KEBLE.

The great model Foreign missionary was not Peter nor Paul nor James nor John,—but Christ Himself,—who left His Father's house to come to a far and foreign region to bring the Gospel of salvation to the lost and perishing. He set us an example that we should follow His steps. What does that example teach us of the rule of a missionary's work?

Having finished His personal work though suffering,—a work exhibiting at every step, marks of His humanity as well as of His Divinity, He sent forth others to carry out His will, saying, "as My Father hath sent me, even so, send I you." "Go ye into all the world, and preach the Gospel to every creature,"—and "Lo, I am with you always, even unto the end of the world."

The prominent features of this example set us by our Lord, show that the rule of good measure for our work is not success, not numbers, not converts, not results,—but *faithful, patient* obedience.—

There were great promises to Christ, as the Redeemer of the world,—as for example, "Ask of me, and I will give Thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession."—But these promises it did not please the Father, in the economy of His grace, to fulfil to His Son, during His sojourn upon earth. There are promises also to those whom Christ has sent, and still sends, that "in due season they shall reap, if they faint not," and that "their labour shall not be in vain in the Lord." But the fulfilment of these promises, the labour,

er himself may not see here in this world.

The Missionary's rule of action is to be a "follower of those who through *faith and patience* inherit the promises." And it will be profitable to us, as labourers in the Lord's great harvest field, to consider our work in this light—as a work of *faith*,—not to be tried or measured in our own minds by visible results. Whether converts may be counted by tens, hundreds, or hundreds of thousands, is not our affair. All the missionaries in Christendom could not make *one*, if they should combine upon the wisest possible plan, and work it in the best possible way. "Not by might nor by power, but by my spirit, saith the Lord." But we are commanded to go and preach the Gospel; that is our concern; and in that our Lord having promised to be with us, He will, without doubt, take care of His part.

While the heathen cannot "believe in Him of whom they have not heard," and there must therefore be sent unto them preachers to preach Christ in their hearing, we must not forget that our preaching, at the best, is but the instrumentality which Christ has been pleased to appoint and make use of, having in itself no inherent power or virtue to save sinful men. The Gospel preached to them is, no doubt, as it has been declared to be the power and wisdom of God unto their salvation, but when this great result is to be attained, it rests not with us to determine. And herein is the demand upon our *faith*. We must exercise faith in our great Leader who has chosen us to be His soldiers,—faith in His capacity to plan, and carry out the great campaign for the recovery of this lost world from the enemies of God and men,—such faith, that we are assured, all we have to do with the work is to obey our Master's orders,—to go or stay, when or where directed,—to occupy the post assigned, whether to human eye it seem high or low, important or unimportant, relying wholly on Christ's assurance. "I am with you always." The special trust assigned may be un-

marked by *success* in a worldly sense,—as witness the case of Henry Martyn, than whom a greater missionary has not arisen in these modern times. He laboured well and faithfully some eight years, for the heathen, with scarcely a vestige of visible success in his day, yet his diligent labours, and his elevated character and Christian example, and faithfulness unto death in the devotion of his gifts and attainments to his Master's service among the heathen, form one of the most useful chapters in all missionary history, and by them "he being dead yet speaketh."—"Or it may seem, (as has been the case with many a good soldier,) that he is but standing still, while others are winning the laurels, or gaining the glory of success. —It gives courage and strength, at such a time, to a faint and failing heart, to look up with faith to Him who orders all our ways, and learn the beautiful and instructive lesson,—"they also serve, who only stand and wait."

The history of the work of Missions from the Apostle's days to the present, teaches us though its whole course, this same lesson, that our work must be a work of *faith*, the success of which, it must be left to God to determine. Viewed only as to its visible results, we see the planting and watering of churches by the hand of apostles offset by the removal of candlesticks from their places,—and discouragements and dark ages sadly mixed in with revivals and reformatations.

"The Church, the sacraments, the faith,

Their up-hill journey take,

"Lose here, what there they gain and when

We lean upon them, break."

Yet we believe Christ is with His always.

Visible results past or present, are by no means in all respects cheering. Why has not the world been Christianized long ago? Why, after so many centuries of Gospel light is the world still so largely heathen? Why is the Christian church in its best estate, and in the best Christian countries so amazingly careless about these perishing millions who sit in darkness? Why do numbers of those trained in Chris-

tian homes, on coming to heathen lands, so readily throw off the restraints of their Christian rearing, and rush into the arms of heathenism? These are all questions more easily asked than cheerfully answered. But the most cheering answer is the answer of faith: results belong to God.—Whether Christ will come into this world in person again, and supersede this gospel dispensation, as inadequate, establishing a new one, as He set aside the Jewish at His first coming, I am sure no one is commissioned to say, and I am equally sure it is not ours to settle. We are undoubtedly under the gospel dispensation, and our work must be attested and justified on gospel principles.—This is most likely to be the only dispensation of probation and labour, which any of us will ever know, and in this to “approve ourselves unto God, as workmen that need not to be ashamed,” we need only to work in faith, which not resting in present results, is ever “looking unto Jesus.” Whether in a thousand years from this time, those who follow us may not have as much reason as we have to be discouraged in view of the results of their labours, no one can undertake to say. If we should judge from the past, it would seem not improbable. But leaving all this to the great Captain of our salvation, with whom “one day is as a thousand years, and a thousand years as one day,” we can fully trust His wisdom, power and faithfulness, and work with free spirit, and confidence, and assured hope, that “in due season we shall reap, if we faint not.” Assured that we are the soldiers and servants of the Divine Leader, engaged under His direction, in the execution of His plan of salvation for our fellow-men, we shall feel the call upon us for all the zeal and all the love of our nature, and for all the powers and attainments of mind we can bring to bear, but with the consciousness that these must all be applied by Divine grace to produce the desired result. We shall work with the full conviction that while we bring our best learning, and our best efforts, and our best manners—as we ought—to win souls to

Christ, it is not in these, nor in the publication of books the most scientific, nor the adoption of costume and manner of life, the most thoroughly adapted, that the power of saving souls is found. We shall easily apprehend that if the planting of Paul (the great Apostle to the Gentiles) and if the watering of Apollos (an eloquent man and mighty in the Scriptures)—if the genuine seed of the gospel was nothing towards the salvation of the Corinthians unless God gave the increase, much less, if possible, will the cleverest productions for the advancement of science and learning among the Chinese and the best arranged plan for getting down to their level have virtue to convert their souls. We shall appreciate the weakness of human wisdom for a work to which Divine power is indispensable, remembering the words of our Lord, “Without me ye can do nothing.” Thus working in *faith*, we shall work with good courage, because, drawing ever from the only and all sufficient source of strength, the Lord Jesus Christ.

Patience also will always be largely needed by a missionary who would finish the work that is given him to do. For the work to be performed is ours, though the strength is all God's own. And He is pleased to connect this result with our labour. So that we must labor as persistently as if the result were dependent solely on us. In this work the discouragements are not few nor easily overcome. They differ with different persons and temperaments and stages of our sojourn in the field, and in some form, will continuously, make us feel our need of patience in running the race set before us, and that through such “patience” only shall we attain the “experience” which shall produce in us the “hope that maketh not ashamed.” These discouragements or trials of our faith, arise *first and in no small measure* from the difficulties in character and quantity of this strange and cumbrous language, spoken in such varied dialect; and written in such complex form. To learn it so as with some certainty of correctness to communicate the truths of the language in it, makes a heavy

draught upon the patience of all of us who are not gifted far above the average with a taste and talent for language, which is the happy and most valuable possession of a favored few.

Again there is often much in the personal conditions and habits (spite of the boasted civilization of 4000 years) of the people among whom we live, to whom we must continually be in near proximity which is disgusting in the extreme, and very trying to the flesh,—and has a strong tendency (shameful though the confession may seem,) to lessen interest in such people, and dampen ardour in the efforts to benefit their souls. This contact with the filthiness and impurity of heathenism in the persons, habits, words and deeds of those under its careful influence, is too much for the English language to express, but assuredly it makes calls upon the patience of Christian men and Christian women very exhausting even to a large supply. And we need continually to renew our wasted stock at the fountain of all good, and to remember the rock from whence we were hewn, and the hole of the pit from which we were digged,—to recall the fact that “by the grace of God we are what we are,” and that God alone maketh us to differ from the filthy heathen,—and above all, that He who has washed us, is able and willing to make them clean, and has especially sent us to tell them this very thing.

Or our patience is tried by those who have sought admission to the Church under some false pretext, especially for some kind of monied advantage,—the poor because, as we are seen to take care of the needy,—they would then put themselves in good hands,—and those better off, hoping to rise thereby to places of yet more profit, or even to secure a Christian girl in marriage. The mask is sometimes worn so well that the deceivers are admitted to the Church, and it is only dropped when the real design of the man has been discovered too late.

Or, again, of those who have accompanied with us, and as we have confidently hoped, “have tasted of the

word of God, and the power of the world to come,” some are found to have been long deceiving us by secretly smoking opium, denying it persistently the while:—or partaking in the idolatrous or ancestral worship of their kindred, which they have vowed to renounce. Some “Demas hath forsaken us, having loved this present world,”—or an Alexander, the copper-smith hath done us much evil.” The force of custom,—the power of education, the outside pressure of friends and relatives who profess to count their family disgraced by those who forsake their fathers, or throw away their ancestors, to follow a foreign religion, has proved too strong for them, and they have returned to their wallowing in the mire. Though we may look for such things, they are not the less trying to patience, when they come.

Or, again, at such a time, it may be, while the missionary is smarting under his pecuniary trials in the field, he is assailed in the house of his friends, perhaps, for not baptizing as many as he ought or as quickly as he ought, any and all who apply, without taking time to instruct them and try them and without using common sense to judge of the fitness of the applicant for the holy ordinance, as though baptized heathen were necessarily fit members of the Christian Church.

Or, it may be the case sometimes, that the indifference of the church at home to the work among the heathen, or the apathy of the agents of the church who have sent their missionaries to the field but who acknowledge no responsibility for carrying on and sustaining the operations of their missions, are no little trial to patience, when openings for enlarged usefulness, providentially made, cannot be availed of, or even posts or mission operations long in hand, must be abandoned for want of support.

In any such trial as those mentioned, the missionary's resource, as well as his rule of action is to “run with patience the race set before him, looking unto Jesus,”—with *faithful patient* obedience doing what his hands find to

do, and leaving the result to his Lord.

But while this is, undoubtedly, the true test and measure of the missionary's work, "The residue of the Spirit," and therefore the result being all with God, and while this is the only rule by which he can labour with good heart and hope,—it is yet also true that God does bless and has blessed with visible, palpable results the faithful, patient labours of His servants in heathen lands,—and that I am satisfied, to the full measure (sadly small as it may seem,) of the honest and sustained efforts and expenditures and earnest faithful prayers of His Church, taken as a whole. And a resort to facts and figures may be challenged to prove the correctness of the statement. Such facts, for example, as the number of missionaries sustained long enough in a given field to become and continue efficient labours there,—and the number of missionary operations continuously sustained long enough to test their value,—as mission schools and mission stations for preaching,—these compared with the results actually attained will fairly establish the assertion above made.

If now, this statement be just, it follows that the small number of heathen converted to Christianity or brought within its influence, in the past thirty five years by Protestant Christian Missions, is a just and true exponent of the small amount of honest earnest efforts and prayers in behalf of the heathen expended by the whole Protestant Christian Church, in that time.

And, if the above statement be just,—what great results might fairly be looked for, if this body, in proportion to its ability, would send forth and sustain Missions to the heathen!

While therefore, the Missionary's only rule by which to labour in hope, is the rule of *faith and patience*, leaving results to the Lord whom he serves, the church's rule should be (as he that soweth little can only reap a little) to sow in faith *plenteously*, that she may "*reap also plenteously*."

DIVORCES AMONG THE CHINESE.

BY G. MINCHIN, ESQ.

The query of "Married Man" respecting divorces in China published some time ago in the collapsed periodical called the "Notes and Queries" Vol. 3 page 122, remains unanswered. It accidentally came to my notice recently. I take occasion through the pages of *The Chinese Recorder*, to inform him, if he be a subscriber to that Journal, that cases of divorce among the Chinese are not common. As far as I know a case has never been brought to the decision of the Mandarins. Should a quarrel take place between a man and his wife, the matter is referred to the elders of the clan called *Chu-laou* 族老 who after assembling a few other members of the clan, hear the complaint on both sides. After hearing it, they never under any circumstance pronounce a decision, merely scolding the offending party, and finally admonishing the couple to go and live amicably, which advice, strange as it may seem, is generally obeyed and considered as law by them.

The Chinese have an idea that it is very wicked to separate a man from his wife, for they base their action upon the doctrine 伴人合不可伴人開 and whoever does so will, in some way or another, bring an ill omen upon his family.

I may, as well give "Married Man" to understand, that the Chinese have some power over their wives. In order to substantiate this part of my statement, I beg to refer the readers of *The Recorder* to the Chinese book called the *Yen-hsio-ku-sze-keun-fong* 幼學故事羣芳 Vol. 4, page 24 under the heading *Jên-sze-lui* 人事類. According to this, a wife can be sent away for the following reasons; viz:—

1. Disobedience to parents, 不順母父.
2. Barrenness, 無子.
3. Unchastity, 姪.
4. Jealousy, 妬.
5. Incurable sickness, 惡疾.
6. Talebearing, 多言.
7. Theft, 盜.

It may be equally well to mention, that they not only have this right; but have also the power to dispose of the person of their wives. Before doing so, she must be guilty of unpardonable crime, or of adultery com-

mitted during the husband's absence. I know that a certain woman living in that part of the H'iang-shan district 香山縣 in Canton 廣東 called Kai-chung 界涌, was turned out of the house, and sent away by the elders of the clan for adultery committed with an employé during the husband's absence; and on his return he confirmed the act and proceeding of the elders, without even venturing to utter a word regarding the disposal of the woman. After incurring such loss he had to marry again; this clearly shows, that the authority of the elders is final.

I presume that it may be interesting if I give some account of adultery among the Chinese, that is to say: that whoever commits adultery with a woman is liable to have his head cut off, and that the husband is the only person who can decapitate the adulterer, and he must kill both parties. No other relative can exercise this power, except he is present and with his express consent. Should he kill the parties, he must, according to the custom, carry the two heads to the Magistrate's Yamen, and report for what he has done the deed. The Official after hearing the case will cause him to pass the ordeal of twenty blows of the bamboo bastinado as a matter of mere form, after which he will be rewarded with twenty taels with which to get another wife, and with a piece of red satin to be bound round his body when leaving the Yamen. This is merely given as an encouragement so as to suppress the crime of adultery.

The Magistrate before inflicting the blows and granting the reward must, as in duty bound, try to find out if the accused parties are really culprits. He will cause a tub full of water to be brought before him. After the water has been sufficiently turned with a stick, he will order the two heads to be put therein in an opposite direction to each other. Should they meet face to face, the crime of adultery, according to the Chinese idea is clear, and if they do not come together in this manner, but turn away from each other, then the case is not proved. The husband must in such case bear the consequence.

This is simply the local custom, as it is reported among the Chinese, and it is countenanced by the Mandarins, so far as I can learn. Two cases of a similar nature occurred, one at Canton and one in Foochow at which places I was a resident for some time.

Referring to the Ta-tsing-lü-li 大清律例 that is to say the penal code of China established by the present dynasty, I find many kinds of adultery 姦 mentioned in it, but fail to discover any clue regarding this

curious custom. I presume this kind of adultery is, according to the Chinese idea, what one may call adultery with consent 和姦, which subjects the adulterer, if the act is committed with a woman who has no husband, to the punishment of eighty blows. In the case of a woman whose husband is alive he receives ninety blows, the like number is given to the woman.

If an adultery takes place in the family, that is if a man commits such act with his own brother's wife, he must, according to the Chinese law suffer death, but in fact he is seldom killed. The only thing done is, that he should be excommunicated from the clan 出族, and never allowed to return. The woman is, according to the wishes of the family and the elders of the clan, either sold or sent away.

HANKOW, 6th August 1871.

CORRESPONDENCE.

GERMAN MISSION IN CANTON PROVINCE.

To the Editor of the Chinese Recorder:

I was glad to see that Mr. Noyes of Canton had supplied you with a paper on the 神仙粉 excitement, as it came in very opportune together with the accounts of Messrs. Mahood and Maclay. There were no lives lost, but there is no question that the missions have received a serious blow. The repetition of the same outrages as perpetrated last year on the same two stations of Tung-kwun and Shik-lung naturally embolden the enemies, and discourage the missionaries. Why! The mandarins are paying the indemnity money, and the ruffians who create the disturbance go off unpunished! I am inclined to think, that the mandarins don't care very much for paying some money for the fun of seeing the missionaries being burnt out once a year, and getting disheartened, finally concluding to give up. As you have had already sufficient information of the troubles this miserable Genii powder affair has caused to the mission among the Punti people, I may confine myself to writing something of our own stations, which are all in the Hakka country. You are perhaps aware, that the Hakka people chiefly inhabit the prefectures of 惠州 and 嘉應州, although there are Hakka people all over the province, and our operations extend also to the prefectures of 廣州府 and 韶慶. Our next station is about sixty miles from Hongkong due north, and is called Lilong where Mr. and Mrs. Bellon, Mr. Gussmann-

and an ordained Chinese, who was educated in our college in Basel, are stationed. Here we have our principal educational establishment, to prepare young men for the native ministry, and Mr. Bellon is headmaster of it. That station is like our stations in the country away from large market towns, and there is never a great concourse of idlers and vagabonds. The villagers all know each other, and in important matters they act in one accord and as the Christians are numerous interspersed between the heathen they exercise some influence, and always keep the missionaries informed of what is going on. To this circumstance I ascribe next to God's mercy and protection, the comparative safety, which our stations in the country enjoyed on this occasion. Of course the talk about the Genii powder, the violence done to the Foreigners in other places, and the probability of what might be done to our stations, was in every body's mouth, but there was none to commence action, and so the excitement ended in mere talk. Mr. Bellon brought his family over to Hongkong to be out of danger at all events, but Mr. Gussmann continued at the station, and has not been molested in the least. Our farthest stations are in the Kya-yin prefecture, in Chong-lok district, where Mr. Berder and Mr. Piton are living about 12 miles apart from each other on two different stations. As it took some time before the excitement reached those localities, there would have been no possibility for them to escape as they are more than 200 miles distant from this, and would have had to pass large towns, where the excitement was great. Thanks to the energetic steps our Consul at Canton took to get the Governor General to issue pacifying proclamations in Kya-yin-chow, and Chong-lok, the wrath of the people was subdued, which at first had been roused by the absurd lies, that the Foreigners had poisoned the wells, the rivers, the trees, the rice and tea, and in short every thing. Mr. Berder wrote to say, that indeed the people believed a great deal of these stupid lies, and for some time filtered all the water which was drawn from the wells, even for the use of the cattle. The missionaries also heard many rumours, that people from more distant towns were intending to come to the stations with the purpose of destroying the chapels and schools and killing the foreigners, and there is no doubt that for some time they must have felt rather uncomfortable, and that the ladies must often have been rather nervous, especially when they heard what had happened at Tung-kwun and Shik-lung. But Mr. Piton writes to say, that as long as the Governor of Canton is energetic to

suppress the evil reports, people in Chong-lok will not dare to stir, and some are said to have come to the conclusion, just to wait until they hear that the Foreigners at Canton had been all killed, after which it would be of no consequence to kill those few in Chong-lok, for they were of opinion that they could not well make the commencement there. I hope we shall now have heard the most of this wretched affair: I only apprehend the Chinese will soon plan another scheme, to make an effort to drive foreigners away, because the orthodox Chinese never feel happy as long as he knows the glorious Middle Kingdom is polluted by the presence of the Barbarians, and his heart's desire is to see the shame of his country washed out, even if in the blood of the Barbarians. But He that sitteth in the Heavens shall laugh: The Lord shall have them in derision.

With kind regards

Yours truly,

R. LECHLER.

SHAN SIN FAN EXCITEMENT AT AMOY.

To the Editor of the Chinese Recorder:

The main facts of the excitement in Amoy and vicinity regarding the Pill or Powder stories are doubtless similar to those occurring at all the ports, and a narration of them would be merely the familiar story of how rumor, placards and last, but not least, proclamations combined to raise such an excitement about nothing. Perhaps, however, the case of the Fu city of Chang-chow (30 miles from here) should be mentioned, as showing *official Agency* in the matter. In Chang-chow the excitement arose merely from rumors, and from placards sent up by private parties or mandarin underlings, for no proclamation was issued. It had nearly died a natural death, when on August 17th the *Hien* issued a proclamation, stating that on August 5th he had received a letter from an official at Amoy advising him to warn the people, and forthwith the excitement revived. The next step was to seize a man and force him to confess that he had received poison from foreigners, whereupon his head was taken off. A few days afterwards a proclamation appeared giving in detail the confession

of the poor wretch, which is full of absurdities and falsehood on the face of it. Moreover, several times he is made to use in speaking of foreigners a term (鬼子) which he certainly would not naturally use, as he was from Laman near Chin-chew. But the term in question, as far as we can learn is *Mandarin*, which is certainly very suggestive. Happily, quiet has been restored at the city, but the country beyond is still excited. It is more difficult to quiet the villages, when the people have become so much exercised about the poisoning of their wells, as to warn all strangers off under pain of being thrown in themselves. This is of course a great hindrance to evangelistic work, but we are thankful that it does not occur in cool weather when it would be more severely felt.

Yours &c.

LEONARD W. KIP.

Amoy, Sept. 12, 1871.

BIRTHS.

At Kluksong, September 19th 1871, the wife of W. N. LOVATT, Esq., of a son.

At Amoy, September 27th 1871, the wife of the Rev. J. SADLER, (London Mission) of a son.

At Peking, 23rd September 1871, the wife of JOHN DUDGEON, M. D. of a daughter.

JOTTINGS AND GLEANINGS.

DESERVED HONORARY LITERARY DEGREES:—We have been informed that the University of Tubingen has conferred upon the Rev. Ernest J. Eitel of the London Missionary Society, resident at Hongkong, the Diploma of Doctor Philosophiæ et artium liberalium Magister. We congratulate him on the event. It was mentioned sometime ago in *The China Mail* but escaped our notice.

We are also glad to hear that Madison University in the state of New York, U. S. A. has conferred the degree of Doctor of Divinity upon another China missionary, Rev. M. J. Knowlton of the Am. Bap. Mission, Ningpo. This news was brought by the Oct. Mail *via* the Pacific.

MANUAL OF MATERIA MEDICA.—We have received from Dr. Kerr of Canton a copy of his new work, but regret that our notice of it must be deferred to a future number of *The Recorder*. Will he not tell us the price of the Book?

ITEM FROM HONGKONG.—A correspondent, Oct. 19th, writes; some of the poor Christians under my charge have been seized, ill-treated and fleeced—the last outbursts, I hope, of that mysterious Shan Sin fan swindle. The Basil mission are expecting a re-inforcement of two young missionaries, one of them being a Chinese youth educated at the Mission School in Basil. A third missionary is expected here to join the Rhenish society.

ITEM FROM HANKOW, AUGUST 15TH 1871:—A new Preaching Place has been opened by the London Mission outside the East Gate of Han-yang—and I am informed that the American Episcopal Church Mission are opening a new Chapel in Han-yang. A new Day School too has recently been commenced by the Wesleyan Mission in one of the suburbs of Wu-chang—so that, Missionary efforts at any rate, are on the increase—though we are unable to report any very marked progress as to numbers. The increasing interest in Mr. Allen's Chinese Church Magazine, the Keaon Hwni Shin Paou, outside the pale of our Church gives evidence that a preparatory work is now going on, which must, under the blessing of God, help forward the spread of the Gospel of Christ.

AN IMPORTANT SUGGESTION:—Our correspondent from Chinkiang makes the following suggestion, which it would be well to heed when the next List of Missionaries shall be compiled. The addition of their Chinese names and surnames, would be an important and useful one. He says:

"I venture to suggest what seems to me would be a great assistance to your Missionary supporters viz: a list of the Chinese names by which each one is known. I constantly am visited by converts from other places and they only know the Chinese name of Foreign teachers, from which it is generally impossible to know to whom to write if one desires to enquire about the convert. Formerly you published a list of Mission Stations and their occupants; would not the addition I propose prove a useful adjunct?"

AN APOLOGY FOR CHRISTIANITY:—
We have received the paragraph found below from a gentleman (not Missionary) at Canton which we print with great pleasure and invite attention to the suggestion. We suggest that Rev. Mr. Allen of the Shanghai Christian Newspaper is the proper one to manage the affair, and would recommend that all gentlemen who view the proposition with favor would correspond with him, and send on their contributions. He can make the proposition widely known, offer the prizes, receive the competition papers, and publish in his newspaper and in separate tracts or in both ways with greater advantage and success than any other person we think of.

"I have been thinking, is there not enough talent amongst the native Christians to produce an "apology for Christianity" which might be printed and scattered over the Empire as far as that evil book "Death Blow &c." has gone.—My idea is that a sum of money be subscribed by friends of the cause, and offer premiums, say \$20 for the best, and a couple of minor prizes, the accepted essays to be printed and scattered as far as we can reach.—It might be addressed as appeals to the Emperor, on the part of native Christians, giving a strong denial of the evil practices alleged against them and claiming his protection against the violence and persecution under which they suffer, and setting forth the pure simplicity of the Christian doctrine &c., &c.—If you think anything of this suggestion, I shall be glad to see you put out a feeler

in *The Recorder*, and shall be glad on my part to assist in the work."

DEDICATION OF CHAPEL AT TUNGCHOW:—
The American Presbyterian Mission of Tungchow, on Sunday, the 6th instant, opened and dedicated their new place of worship. The church has hitherto assembled in one of the school-rooms connected with the mission. The growth of their membership, which now amounts to about one hundred, compelled them to seek more commodious quarters; and they are now well accommodated in the new edifice. It is of brick, seventy-one feet long by thirty-nine wide, tile roofed, and surmounted by a domed bell-tower, rising altogether forty-five feet above the ground. The audience room is fifty-eight feet long by thirty-six wide, and will seat nearly three hundred persons. A number of the seats are furnished with movable backs, for the accommodation of the Sunday school classes. The building within and without is well constructed, and bids fair to be the centre for the diffusion of good influences for many years to come. It is decidedly the finest building in the town, and has throughout its construction attracted no little attention, both from the citizens and the students, who to the number of about ten thousand attend the examinations there. On Sunday the two congregations connected with Southern Baptist Mission joined with the Presbyterians in the dedicatory services. Upon the first sound of the bell, a large crowd of the heathen populace gathered about the church. As many as chose to enter were invited to do so, and soon the house was crowded. Good order was maintained, and close attention paid to the services throughout, by nearly two hundred persons who never before had witnessed Christian worship. The missionaries have every reason to be thankful that no accident has occurred, nor any molestations been offered by the townspeople, from the laying of the first stone to the formal opening of the building. *N. C. Herald*, Aug. 19th.

THE NOVEMBER NUMBER OF *The Recorder* will chiefly be taken up with the Translation of the Chinese Mission Circular and with remarks relating to it by several China Missionaries, as we mentioned on cover of the Sept. No. A few extra copies will be printed for those who first apply. For terms see cover of Sept. No. Of course our regular contributors will not look for their papers in that issue.

PRESBYTERIAN SYNOD OF CHINA:—This meeting of American Presbyterian Missionaries and Native Elders from various parts of China is to occur at Ningpo about 20th of October. We look for an earlier Notice of Synod than we received last year.

